



FORTH

SEPTEMBER

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The Church Goes to College: Gerald B. O'Grady, Jr., J. Clemens Kolb, J. S. Ditchburn, John H. Burt, and others write of their ministry to your sons and daughters when they go to college. Also, Mexico: Land of Contrasts as seen by R. F. Gibson, Jr., and other features.

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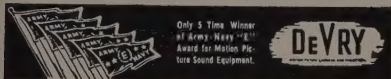
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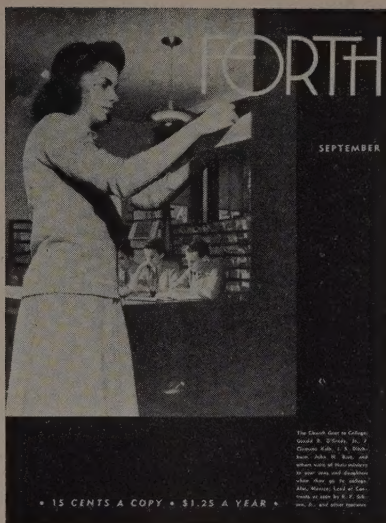
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THE Rt. Rev. Malcolm E. Peabody, Bishop of Central New York, the Rev. Robert A. Magill of Lynchburg, Va., and President Clark G. Kuebler of Ripon College, Ripon, Wis., are members of a special committee to guide the National Council during the remainder of 1947 in study and discussion of the broadest program of evangelism ever undertaken by the Church (FORTH June, page 1). National Council meets the twenty-third to twenty-fifth of this month in New York.



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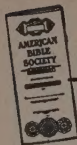
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Turning the Pages

NEARLY half a million young men and young women from Church homes will be registered this fall in the more than sixteen hundred colleges and universities scattered across the United States. There is an Episcopal Church near some 625 of these educational institutions. Probably in not more than 250 of these places is any actual student work being done. This is sometimes done by the local rector, more often and more effectually by a college chaplain whose sole responsibility is the college community. In about two score cases, the college chaplain is assisted by a woman worker.

The story of this ministry is told in this issue of FORTH. If these narratives reveal anything, they show the great need for the Church's ministry on the college campus. Today the Church is on less than a third of the college campuses. There is an immediate opportunity for the Church on at least a thousand college campuses. The executive of the National Council's Division of College Work, the Rev. Thomas V. Barrett, says, "With more workers we could reach more students. We have workers and can get more. What we need is money."

The articles in this issue were con-

Continued on page 4

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ONLY just once in a while do we go "all out" and unreservedly recommend anything of a devotional nature, having always in mind the diversity of people's desires. There has, however, come through to us from England a little book, "Christ and Everyman," by the late Dom Bernard Clements, a Benedictine Monk of The Church of England, and the former Rector of All Saints' Church, Margaret St., London. Frankly, as lay people, this book has bowled us over. It just touches our spiritual needs, cravings and shortcomings to the very core, and has toned us up as nothing else has for many months. Its cost is nominal—\$1.60 postpaid. We feel so strongly about it, that we have no hesitancy in offering that if it fails to touch you, you may return it. How about that?

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SEPTEMBER

FORTH

1947

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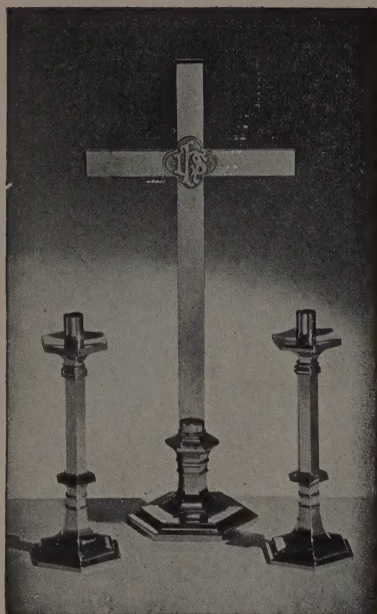
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Turning the Pages

Continued from page 2

tributed by some of the Church's most distinguished college chaplains: the Rev. Gerald B. O'Grady, Jr. (page 7), who is now teaching religion at Trinity College, Hartford, Conn., was formerly student pastor at Cornell. The Rev. J. Clemens Kolb, S.T.D. (page 8), is university chaplain at the University of Pennsylvania. The Rev. J. S. Ditchburn (page 12) has been at the Louisiana State University for years. The Rev. Roger Blanchard, who runs a three ring circus at Columbia, Mo., modestly permits Emily P. Castiglione (page 10), a journalism student at the University of Missouri, to tell his story. She is also a member of the student executive board at Calvary Church, Columbia. The Rev. John H. Burt (page 14) is a newcomer on the college campus, this being his first year at the University of Michigan and his first year as a college chaplain.

John Crocker was musing on the years since his graduation from college. He had been for ten years student pastor at Princeton, and is now headmaster of Groton. "The fundamental problems of civilization," he mused, "are ultimately religious. . . The task of any school is not only to provide a good education, but to give the foundation which will enable a good education to be used for good purposes. In other words, like the problems of civilization, so those of education are fundamentally religious."

The growing recognition of the centrality of religion in education gives added urgency to the Church's

Continued on page 5

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SEPTEMBER

- 1 Labor Day
- 8-10 Conference on Training of Women for Work in the Church. College of Preachers, Washington, D. C.
- 14 Church of the Air. Columbia Network. 10 a.m. E.D.S.T.
- 23-25 National Council Meeting
- 28 Religious Education Week begins

OCTOBER

- 5 World Wide Communion Sunday
- 19 Youth Sunday. Offering for a conference center in Missionary District of Honolulu
- 28-30 Public hearings, Joint Commission on Approaches to Unity, on statement of Faith and Order to be presented at Lambeth Conference, 1948. College of Preachers, Washington, D. C.
- 28 Consecration. The Rev. Horace W. B. Donegan, D.D. as Suffragan Bishop of New York. Cathedral of St. John the Divine, New York, 10:30 a.m.

Turning the Pages

Continued from page 4

ministry on the college campus today. Is there a college pastor on your son's or daughter's campus?

This issue largely was made possible through the cooperation of the Church Society for College Work. Readers wishing to know more of this Society's work should write its president, the Rev. C. Leslie Glenn, 821 Sixteenth St. N. W., Washington 6, D. C.

VIRGINIA GESNER (page 16) who helped the children of Salmon, Idaho, keep open their church, is leaving Idaho at the end of this month to become director of the Girls' Friendly Society Trailer.

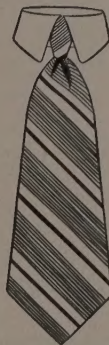
ST. PAUL'S MESSENGER, the parish bulletin of St. Paul's Church, Yonkers, N. Y., has started a feature calling attention to special articles in current issues of FORTH. Through the interest of key laymen, this parish now has complete FORTH subscription coverage.

FORTH—September, 1947

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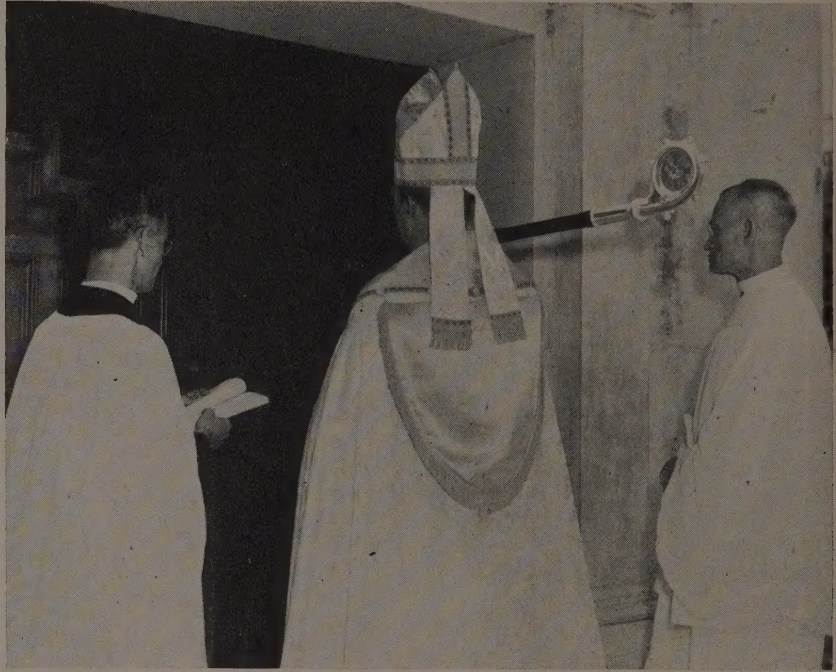
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Puerto Rico Enthrones Its Bishop

THE Rt. Rev. Charles F. Boynton, S.T.D. was enthroned as Missionary Bishop of Puerto Rico and the Virgin Islands in the Cathedral of St. John the Baptist, San Juan, P.R., on June 24, St. John Baptist's Day. He succeeds the Rt. Rev. Charles B. Colmore, D.D., who retired after thirty-three years in the Puerto Rican episcopate.

Representing the Presiding Bishop and the National Council was the Rev. A. Ervine Swift of New York (extreme right, below). The Rt. Rev. C. Alfred Voegeli represented the missionary districts of the Church in the Caribbean area; the Rt. Rev. N. W. Newnham Davis (third from right, below), Lord Bishop of Antigua, represented the Anglican Province of the West Indies. Every priest in the district but one, and a large delegation of laity attended the service.



KNOCKING thrice on Cathedral door Bishop Boynton requests entrance.



OATH OF OFFICE is administered by Philip Herrick, Deputy Chancellor of the Missionary District of Puerto Rico and the Virgin Islands.

The Church Goes to College

By the Rev. GERALD B. O'GRADY, Jr.

FIVE students or a hundred are gathered before an altar. It may be early on a week-day morning, or some time Sunday. The altar may be in a parish church, or in a small chapel on campus, or perhaps it's a portable one set up in some lounge or other room in a campus building, with the debris of the previous night's dance not too well hidden in a fireplace screened by the altar. The service is a simple celebration of the Holy Communion.

This picture represents the spiritual dynamo of the Church's program on any campus, as well as one of its best teaching activities, since the main themes of the faith are so beautifully expressed in the words of the liturgy.

Those who don't have to rush to class will probably have breakfast together in a dining hall or cafeteria, continuing the fellowship of the altar. Headlines may be read and discussed; the Chaplain will be asked a few questions about certain phrases which caught someone's attention during the service; another student may tell about a *bull session* the previous night and ask for suggestions on certain points for the next time. One or two may make an appointment with the Chaplain for later in the day, and gradually the group disperses.

AGAIN, a group of students is gathered in the Chaplain's living room, occupying all seating facilities, floor space, and stairs. They are listening to the Chaplain or a guest speaker who sets the theme before they begin an open discussion of a topic, perhaps one in a series, which they chose some weeks before.

In a group of forty, perhaps five or ten will have some definite notions of the content of Christianity, thirty will enjoy relative degrees of vague-

ness, and a few will be guests, somebody's date, a boy who finally decides to come and see what it's all about after receiving numerous bulletins, perhaps a heckler or two who are zestfully preparing to disagree with anything that's said, and usually a few who were brought by those who are already at home there.

A wider view of this group shows that these students from the homes and parishes of the Church, most of them away from home and living more or less institutionally in dormitories, are tasting a little bit of "home away from home."

A few have played with the children, helped feed them, put them to bed; some are on the kitchen squad for that meeting, messing in the kitchen before and after the refreshments; others may just be relaxing and enjoying a homey place, laying a fire, playing the victrola or radio, reading magazines or extra-curricular books. The sheer *hominess* of a Canterbury Club meeting is one of its great contributions to students' lives.

The talk may last ten or twenty minutes after which the guided bull session begins. It's seldom dull, often quite heated, and in the course of it the students' own questions are aired, new information is presented, hecklers are occasionally talked into submission. In general a sound seminar-type educational process is at work.

The meeting closes with refreshments or perhaps supper, and some free social time in which some students continue to hammer on some point from the discussion, and others may listen to favorite radio programs, or make use of the card table.

THESE TWO groups: the smaller, more firmly grounded group at the altar, and the larger inquiring group in the Canterbury Club, are the top-rank-

ing powerhouses of college work. On them hinge the myriad other facets of a college chaplain's work.

Both the service and the usually brief sermonette, and the Canterbury Club discussions give the students a chance to size up the chaplain, while they are being stimulated to further inquiry into Christian faith and practice.

From these situations comes a good deal of counselling; private interviews in which questions of religious information, problems at home, academic difficulties, roommate troubles, unsolved issues from bull sessions, inquiries about the Canterbury Club and its activities, and the perennial problems of the love life are brought to the chaplain for help. Here is the chaplain's great opportunity to show the specific application of what is presented and taught in services and discussions.

With the understanding and the impetus gained from services and discussions students are ready to participate in social service and other activities, often on an ecumenical or interchurch basis through the campus Christian association; preparation for active participation in community life after he graduates.

Students arrive at colleges, all too often, with little understanding of the faith, and a disconcerting eagerness to assert their freedom, which may mean temporary departure from all patterns of home, including the religious. The general environment into which they are projected is usually unfriendly to Christian interests, intellectually (if only by neglect), socially, sexually, and vocationally. But those who are in this missionary field have seen sufficient results in this still infant area to know that a tremendous work for Christ and His Church can be done on the campuses.

UNIVERSITY STRENGTH

By the Rev. J.



CANE MARCH led by Chaplain and Dean of Student Affairs, preceding first All-University Chapel of year, is symbolic of Church's leadership on Pennsylvania campus.

A TALL, blond junior was in my office not long ago. Somehow or other he began to tell me about his faith. He said:

"When I was a young boy, I prayed that God would let me live to a ripe old age, because there were so many things I wanted to do for Him before I died. He answered my prayer.

"When I was in the Italian campaign, I got a bullet through the lungs, was picked up twenty-four hours later, taken to a hospital and put aside as too ill to bother with. There were too many other wounded who had a chance. But in the morning I wasn't dead; and when they saw that I wasn't, all the doctors got busy.

"They thought I was going to die but I knew all the time I wasn't. And you see, here I am."

There is nothing freakish about Bob. He is quite a big wheel on campus. There are a great many students who believe simply, sincerely, profoundly. For after all, university students come out of the general population, and by and large they share the faith or the lack of faith, the convictions or the uncertainties of the general population.

Of course they are not all like Bob. There are some who say they don't believe in anything.

Take Len, for example. He said he didn't believe in anything. He was an out and out determinist. Life was just a chain reaction. I asked

him if he believed in decency. Oh, yes, he believed in decency, all right. He believed, too, that there was such a thing as right and wrong.

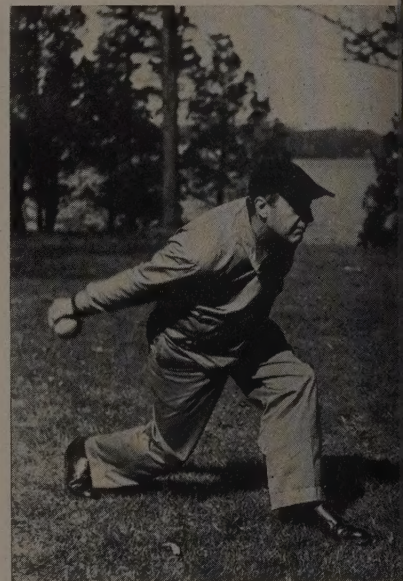
As a matter of fact, I have never found a student yet who went beyond good and evil in his philosophy; but there are a good many whose religious experience and belief are at a minimum.

Whether a student is an infant spiritually with only a childish faith, whether he is grown-up spiritually with a childlike faith, or whether he is in between the two with a sophomore turn of mind and not much faith at all, we in the university have a responsibility for him.

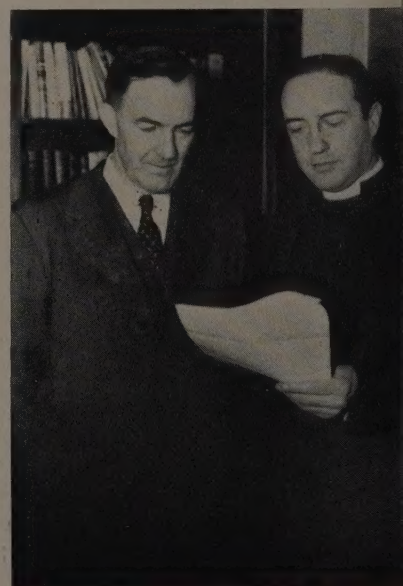
This responsibility was specifically acknowledged in the recent report of the university's Committee on Policy and Planning. It, however, is not a new idea. Fifteen years ago when Thomas S. Gates, chairman of the university's board of trustees, became president, he said religion belonged in the center of education. Ever since, he has been doing everything in his power to make that belief into a fact.

Here is the way we are trying to deal with our responsibility at the University of Pennsylvania.

First of all, the students. If anyone wants to see what students in the university are like, I wish they would come to my house on a Tuesday evening between eight and eight-thirty when a fraternity drops in to pay a



ALL-AROUND sportsman, Chaplain pitches student game; arranges lec



FORTH—September, 1947

S AGAIN OF FAITH

S KOLB, S.T.D.



IRVINE Auditorium recalls 1946 General Convention; work of Trustee T. S. Gates.



INDIVIDUAL conferences and advice are integral part of Chaplain Kolb's class in Religious Orientation. He is thus able to help students crystallize their own religious ideas.

call *en masse*. They raid my ice box, help themselves to the cigarettes, then we all sit down together for a chat.

The talk starts out with anything: the last football game, or the prospects for next season, or whether fraternities are getting stronger or weaker, or the price of food. But invariably the talk turns from these to the more important matters of life. Religion comes in quietly, unobtrusively, and naturally, and thereafter holds the center of the stage.

One by one, the boys leave, this one to catch a train, that one to prepare for an exam. Sometimes by ten-thirty, sometimes by midnight, sometimes later, the last guest has departed, the affairs of the world and of eternity have been settled for another twenty-four hours and I can go to bed.

A chaplain, like any clergyman, finds people at his door with every human problem under the sun: from the boy who came between classes and wanted me either to prove or disprove God in the two or three minutes he had, to the boy who wanted to know if Abel had any children. Then such practical questions as, "Where can I buy a good second-hand car cheaply?" or, "What will happen if I flunk out?"

There are always a few sick in the hospital and in the student health center, generally worried about the lab they are going to miss, or the

exam; wondering how they are ever going to get through. Their illnesses are seldom as serious as those one finds in a parish, but they seem serious to the student who is on his back.

Some people think students don't like to worship. They think of college as a place where they have compulsory chapel filled with unwilling worshippers. Not so at Penn. Here, it is voluntary, but we think it is so important that we excuse classes for an hour once each month in order that we may worship together as a university. And we do. You should see Irvine Auditorium with anywhere from seven hundred to twenty-two hundred students, all there because they want to be there and for no other reason, forgetting all that divides them and joining together for the worship of the same God.

A chaplain's duties do not end with the students. After all, a chaplain is part of the administration of the university and has as much responsibility to the faculty and to the institution as a whole as to the students. So there are meetings to attend, such as the Administrative Council, the Board of Trustees and the Educational Council. In these policy-making groups, the voice of religion should be heard.

There are faculty members who need help as individuals, just as there

Continued on page 38



ADVICE and understanding of woman college worker, Hazel King, are always available



SECOND service crowd waits in line until church is out.

"DEAD animal service?" inquired an early morning voice over the telephone.

"What! What time does that come?" Delayed recognition of an obviously wrong phone number on the part of Hazel King, director of student activities at the parish house of Calvary Episcopal Church, Columbia, Missouri, must be forgiven. It was quite natural. She had just begun her work at the Student Center of the church and was still overwhelmed at the number of services with which the small church strives to meet the demands of some 1,250 Episcopalians in town, most of them student and faculty families.

Columbia is a strategic missionary post. An anticipated thirteen thou-

sand State university students, 2,500 young women from every State in the Union as well as many other countries at Stephens College, and four hundred more, mostly from the mid-west, at Christian College, provide rich opportunities to challenge maturing minds with Christian teachings. And they are eager for the challenge. Even with four regular Sunday morning services, the Standing Room Only sign appears at the 10:45 service with regularity of which any Broadway hit might be jealous.

Although it strives to meet the spiritual needs of more than a thousand student Episcopalians, Calvary's Parish House is also a "home away from home" for them as well as for others of every race and creed. Much of the time is spent with the un-

Your Church in a M

CALVARY CHURCH

STUDENTS IN THR

By EMIL



CALVARY CHURCH, Columbia, Missouri.

churched or the de-churched, and every year about fifty students are brought into the Church through baptism or confirmation.

The entire program is Church-centered. It attempts to teach through word and action the centrality and relevance of the altar as an active, vital force in every area of life: political, economic, and social.

Various approaches seek to accomplish this. There are regular services, of course, but the general operational headquarters is the parish house, next to the church, only a few minutes from any one of the three campuses or the center of town.

At the beginning of each new term, the eight-room building is literally home to a surprising number of newly-enrolled university men who are still competing with the inevita-

ble housing shortage. They sleep on floors and divans, always sure of a cup of coffee with which to start the morning's search for a permanent dwelling place throughout the school year.

The Student Center serves as a clearing house for rooms and jobs and remains open day and night. From seven in the morning until eleven at night, the P.H. is as much a drop-in spot as was the old Army PX to many of the veterans. They know that there they can usually find a choice of study, ping-pong, or the extra-curricular education of an old-fashioned bull-session. A special room, recently redecorated by students, is set aside exclusively for study and is almost constantly in use. And during exam periods, a



AFTERMATH of Saturday night parish house party is fun for students of three colleges.

our College Town

ERS TO THOUSAND

UMBIA COLLEGES

IGLIONE



NURSERY school now serves new student families on campus.

welcome coffee pot 'is ever-present at the back of the stove. Some students get their mail here, letters from home as well as the welcome brown envelope from Uncle Sam at the critical end-of-the-month.

There are regularly scheduled activities, too. Every Saturday night, for example, is open house for students. Sunday nights find chairs, settees, and floor occupied by an hundred to an hundred fifty of them who meet for informal discussions followed by a short, student-conducted vesper service in the church, and an open house back at the parish house. During the week there are meetings by groups of the young women, the married students, and the young men for informal discussions after equally informal, self-prepared suppers.

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RECTOR welcomes all new students.

From time to time, special meetings have as guests students and faculty members from the Lincoln University in Jefferson City. Each week there is a Bible discussion group which meets after an early Communion and a "brunch" of coffee and doughnuts.

Student interest is not only in the receiving end of the Center's operations. In addition to the young people's participation in conducting the activities for themselves, they try to do something for others.

They have conducted services for the patients of the Ellis Fischel State Cancer Hospital on the outskirts of town. They have sent bundles of clothing to Europe. The men assist in services as lay readers and ac-

Continued on page 33



STUDENT CENTER Chapel at Louisiana State University is headquarters for an outstanding ministry to college students in South. Student body has 350 Episcopalians.

By the Rev. J. S. DITCHBURN

HE came to me, this pale freshman, late at night. He talked about "throwing in the towel." In my utter stupidity, I thought he was tempted to resign from college. So I babbled on cheerily about his parents' expectations and the advantages of a college education.

He stared at me blankly and went away. A few days later he killed himself.

The College Chaplain knows that the life of students in the universities is not what it seems to the public as they swarm into the stadiums in the gay excitement of a football afternoon. He knows that the college

Annual represents only one phase of college life; the most glamorous though not the most important. Because he can look beneath the surface, he sees that the campuses of America are cross sections of American life with all its tensions and rewards, its cowardice and sterling courage, its failures and its fine accomplishments.

The College Chaplain from his post can see that the germs of a great new day are present and working in the stream of student life. He also realizes that at the same time the seeds of individual decay and sorrow and of the failure of the whole na-

Student Cent

UNIVERSITY

tion and civilization are there as well. So he knows his post to be an advance battle station of God's war.

THE CHAPLAIN knows, too, that the roots of college work are not in him but elsewhere. The roots are in Christian homes where parents are good and wise. It is there best of all that men learn to pray; it is there most of all that God's presence can be felt and relied upon. College work is carried on not only on the campus and in the home but also in the parish church and Church school and in the Church's youth program, and in all good summer camps and conferences.

So it is that among the young people coming up to register as freshmen each year, there are always a few who have had these precious things behind them and who find it natural to look upon the Chaplain as their friend and the Church as their home. These can be welded into a nucleus which becomes the Chaplain's campus "family" through the years.

The Chaplain's strategy is to work outward from this center. The inner



CHAPLAIN J. S. Ditchburn (top, rear) with a group of his LSU Churchmen.

Develops Active Churchmen

LOUISIANA HAS OUTSTANDING MINISTRY

group will help him in a hundred ways. It will be a very happy source of comradeship in fun, of help in service, and of fellowship in prayer. Lucky indeed are the students who belong to one of these Church families, call them Canterbury Clubs or what you will. Foolish indeed are the misguided youths who desert this loyalty for the thousand and one delusions of the so-called glamour of the campus.

This family life, like any other family, cannot all be serious. There must be some fun. So in doing college work for the Church, provision must be made for parties and picnics, dinners and dances, hayrides and hikes, suppers and song.

Nor will any family life long be gay if it be not serviceable. Time must be given to the organization of helpful deeds, lay reading and layette making, campaigning for foreign needs, caroling for shut-ins, serving at the altar, sending gifts to the mission field.

The lines of a Cathedral are gathered together and lifted up to God through the spire. Following this symbol, work with students without

worship is incomplete. The accoutrements of worship must be there so that minds and spirits can join naturally in uplifting hymn, in listening to the Word of God in prayer and praise and sacrament.

But this inner circle, precious as it is, has one constant fatal tendency, for among the many campus cliques, it can so easily become merely another. The Chaplain at the center, alert to this danger, must keep his people looking outward to find others who can be drawn within; to work on common projects with other Christians "not of this fold"; or to aid those who are merely passing by.

At LOUISIANA State University in Baton Rouge, the need for all this was sensed back in the twenties by the late Rev. Malcolm Lockhart. Malcolm, the rector in a college city, tried to do the college work, but this took so much of his time that his parish suffered. When he turned to strengthen his growing congregation the college work fell behind.

His was a simple and wise perception, a perception then not yet in the



BOOGIE-WOOGIE of the Rev. Thomas V. Barrett, national secretary for college work, fascinates Louisiana coeds.

mind of the whole Church. He saw this: "College work is the responsibility of the diocese, not the parish." With courage he demanded of the University a plot of ground on its new campus. His request succeeded. Boldly he asked his parish for ten thousand dollars as a nest egg for a student center. He was given it. With audacity he demanded of the Diocese of Louisiana additional funds to build a splendid student center. Every parish and mission responded. The building which resulted is one of the finest Church student centers

Continued on page 38



STUDENT VESTRIES at LSU introduce youth to problems facing their home parishes, giving them deeper sense of loyalty.



THRIVING student branch of Woman's Auxiliary (above) as well as a Canterbury Club, meet with Chaplain Ditchburn.



MOMENT of quiet worship gives strength for daily tasks in busy university life at Ann Arbor, Michigan.



CHAPLAIN John H. Burt guides plans for services in student mission project at Clinton, Mich., where there is no rector.

These Students G

MINISTRY AT ANN ARBOR

By the Rev.

JOHN HARRIS BURT

"THERE is a group of students at the University of Michigan who aren't afraid to get up early on Sunday morning." With these words the *Michigan Daily*, student newspaper

in Ann Arbor, recently introduced an editorial saluting the latest project of Canterbury Club, Episcopal Student Guild at Michigan. The story behind the editorial began last March. For it was then that the club, in a missionary minded mood, invaded the town of Clinton, twenty-

three miles from campus, and reopened old St. John's Church, closed fifteen years ago by the depression.

The project meant that each week sixteen or eighteen members of the club had to arise early and make the trip on the only "sleep in" day a heavy University program left them.



FOOD for Europe, a heifer, clothing were sent overseas by members of Michigan's Canterbury Club to aid relief work.



HOLIDAY HOUSE, outside Ann Arbor, is popular spot for student conferences, picnics, other gatherings of youth.

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FORD GARAGE was offered as meeting place for Clinton Church school. University students conduct all classes.

p Early on Sunday OF OLDEST IN CHURCH

Now, six months later, regular services are thriving in St. John's. The boys read the services, preach the sermons, and make the parish calls; the girls promote the choir, and run the Sunday School which, for lack of other facilities, meets in the local Ford Garage! Congrega-

tions of townspeople continue to increase; there is enthusiasm for these youthful ministers; and, what is perhaps more important, the students themselves are becoming articulate about their religion and, thereby, better laymen.

The Clinton Mission is but one of



PREACHING the sermon, singing in choir, are part of responsibility undertaken by students in reopening St. John's.

the many ways Episcopal students at the University of Michigan can live their religion in a practical way while they are in college. For other students there are Church school teaching opportunities at St. Andrew's, the Ann Arbor parish; for still others singing opportunities in the *Schola Cantorum*, a forty voice

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HIGH POINT of the annual Holiday House conference is Holy Communion early Sunday morning. House is at Pine Lake.

FORTH—September, 1947



SEMINAR on Christian doctrine conducted by Chaplain Burt gives youth background on which to build their Church Life.



MAIN STREET of Salmon, Idaho, looks west into Bitterroot Range of Rockies. Here a unique children's church is flourishing under leadership of Virginia C. Gesner.

By VIRGINIA C. GESNER

"SUFFER the little children to come unto Me." Jesus gave this command when His Disciples sought to send them away, feeling the Master was much too weary to talk to children.

These words were said again by Jesus, through the loyalty and love of a handful of children belonging to the Church of the Redeemer, Salmon, Idaho. The adults were weary of trying to keep the church open, with too many discouragements, too many mistakes made. They said dejectedly "Oh, what is the use; let's not try any longer; we will close the church."

On that note of complete resignation, the children took up the falling banner and decided they would keep the church open. These few children wanted to go every Sunday to their own church. They did not want to go to the Federated Church, where their parents were sending them, saying, "One church is as good as another." But not for these ten children. They loved their little fieldstone church, up on the bar or hill overlooking the picturesque Salmon River.

Hence we started the first of October with exactly ten children. Their interest was keen; their hopes high. They were asked if they wanted really to learn about the



FUTURE VESTRYMAN and his youthful cohorts enjoy Church school picnic. Miss Gesner (left, below) presented this confirmation class to Bishop Frank A. Rhea (below) in March.



SALMON R KEEP THE C

Episcopal Church. Yes, that was what they wanted.

The following Sunday we vested five boys, ages nine to eleven, in choir robes, appointed a crucifer for that month, and proceeded with a service, basically Morning Prayer adapted to children. How they loved it; how each boy who was to carry the cross anxiously awaited his turn! They really were taking part in their own service.

As the Sundays came and went, the ranks grew. One boy proudly would bring a new boy and shyly introduce him as wanting to sing in the choir; he did not go anywhere to church. By twos and threes they came, like the animals to the Ark. A young girl met me on the street and said, "Miss Gesner, if you will teach me, I can bring a couple of other girls to Church school. We want to know more about our parish." This was the nucleus for a confirmation class.

At Christmas time, the children

R CHILDREN

RCH OPEN

put on a pageant, The Adoration of the Kings and Shepherds. A dozen choir boys, now being trained by a real musician, sang the carols for the pageant. Each child performed his or her own part with such dignity, poise, and true adoration that the parents were visibly touched, and said so at the end of the service. They were a little ashamed of themselves, too, and began to think that the children were right in keeping the church open.

This service, and the Christmas Day service held by the Bishop, were so well attended that at the second service there was only standing room left. Some of the parents who came to the children's service had not stepped inside a church in many years.

This was a glorious victory for the children. The former adult choir had been somewhat shamed by the activity of the boys' choir, and before Christmas they gathered together and rehearsed the service. On

HOPES ARE HIGH for the children of the Church of the Redeemer. Their parents are taking renewed interest in its activities and giving their help. Church's rectory (below).



CHILDREN'S CHURCH, as Church of Redeemer is widely known, is located on a hill overlooking the Salmon River. Services began with ten children less than a year ago.



Christmas Day we had a large combined choir of boys and adults.

The Woman's Auxiliary wanted to give all their extra money for the support of the Church school, and gladly footed the bills for the pageant and children's Christmas tree. They stand ready to help in any way they can.

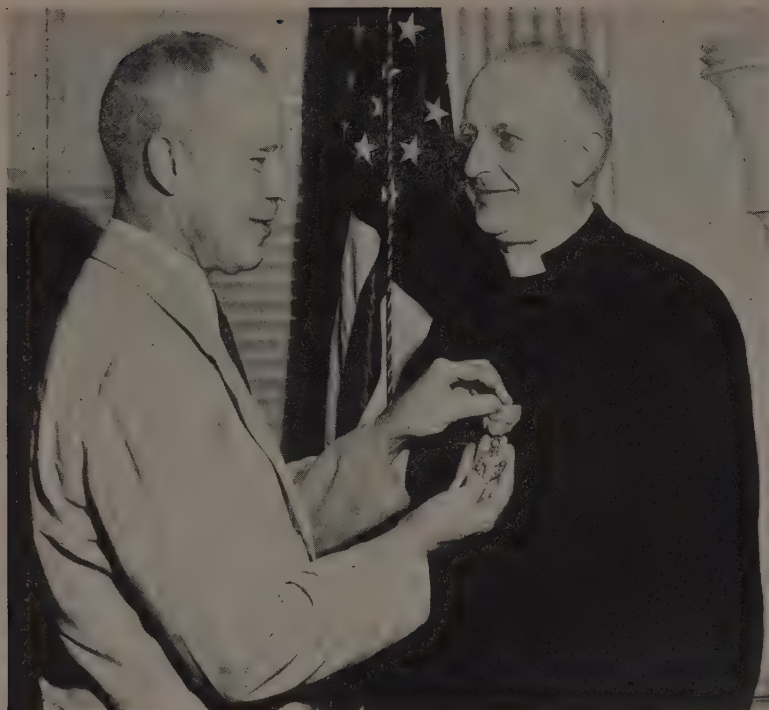
Out of the weekly rehearsals for the boys, we have developed a system of having one mother each week come to the rehearsal and bring a small treat for the boys; cookies, chocolate bars, or some sort of surprise. This has aroused a much keener interest in the mothers, and out of it grew a Mothers' Guild for the choir boys.

The Church school teachers are the best. They are all either parents or public school teachers, who offered their services. One father is so interested in his son's choir work that he has come each Sunday with his boy, has been training the boys in proper choir procedure, and now is teaching a junior group of boys. At present, forty-two children are enrolled.

On the first Sunday in Lent, seven choir boys were confirmed, all having been baptized in the church since October. Two mothers were confirmed with their sons.

Truly this Church of the Redeemer, through its children, is leading the adults back to its doors. Through their faith and loyalty, they have dispelled the clouds of doubt, and, in true Crusader form, they carry the cross of Christ high in their hearts.





RNS Photo

MEDAL FOR MERIT is presented to Presiding Bishop Henry Knox Sherrill by Secretary of War Robert P. Patterson in the Pentagon, Washington, D. C., for "exceptionally meritorious conduct in performance of outstanding services to the United Nations during the recent war." As vice-chairman and chairman of General Commission on Army and Navy Chaplains, and chairman of the Church's Army and Navy Commission, Bishop Sherrill traveled widely in role of ecclesiastical statesman.



THREE SONS escort their father, the Rev. Stephen F. Bayne, Jr., former chaplain of Columbia University, New York City, as he enters St. Mary's Church, Seattle, Wash., to be consecrated Bishop of Olympia.

YOUR CHURCH IN THE NEWS OF THE WORLD



Aeme

BLIND DEAF MUTES are wed in silence and darkness at All Saints' Church, Johnson City, N. Y. The Rev. William Lange, Jr., of Syracuse, himself a deaf mute, performed the service while an interpreter stood by to translate to congregation.



CHAPLAIN'S HEADQUARTERS has recently been established in Washington, D. C., by the General Commission on Army and Navy Chaplains. The former Hiram W. Johnson mansion will serve as a memorial to chaplains who died during the war.



FISHERMEN on the shore of Lake Chapala beach their ancient modelled boats and hang their nets to dry before attending church.

MEXICO: LAND OF CONTRASTS

A LOOK at the Mexican Church scene is a treat seldom enjoyed by outsiders during the last seventeen years. Not that American tourists do not flock by the thousands to that amazing country every year. They do, but they do not often break through the curtain of legal restrictions and ostracism which has of necessity veiled most of the Church's activities.

Ever since Bishop Creighton and his American clergy were forced to leave by a constitutional ban on all foreign ministers of religion, information and pictures have been scarce, often deliberately so for protection's sake. Episcopal tourists complain that they can not find the magnificent, old cathedral, built in 1659, in Mexico City, or the large new Christ Church in beautiful Guadalajara. But this is understandable in a country where newspapers refuse to print Church advertisements and hotels will not post Church notices. And further, where hardly a church has its windows intact because of stoning, one can ap-

By the Rev.
ROBERT F. GIBSON, JR.

preciate and pardon even a desire for obscurity.

I spent five weeks in the midst of that Church on a liaison visit for the National Council. What I found and experienced makes a remarkable story, amazing and inspiring, yet even now I would not dare to tell it all in print. Someone might suffer. And there have been Episcopalian martyrs unto death in Mexico. I met and admired the zeal and devotion of one young priest who never knew his father but was inspired by his sacrifice.

From burning tropics to the ever-cold mountain tops I travelled by every means of conveyance, plane, train, bus, car, horse, and on foot, to visit twenty-six of the forty-two Episcopal churches. My travelling companion, guide and interpreter was Bishop Efraim Salinas y Velasco,

tall, dark, dignified Mexican, every inch a leader, and just as completely a great Christian soul. I shall never forget our service down in tropical Jojutla where, lacking an organist, he sat in his episcopal vestments at a tiny portable organ and played, "because the people loved to sing," while I read the service in halting Spanish. Nor the time in the State of Hidalgo, at an altitude of eleven thousand feet, when a sudden storm broke upon us a bare half-mile from our destination, and, because I was too tired to gallop, he, a superb horseman, held back his mount beside mine and shared my cold drenching! That gives something of the measure of the man who leads an inspired work under difficulties which would break any but a true Christian heart.

As I think what to write I think in contrasts for that is Mexico, ancient Aztec, out-dating the white man's coming, medieval, where a feudal system and unreformed Church have held it so, and very modern with jitterbug music and

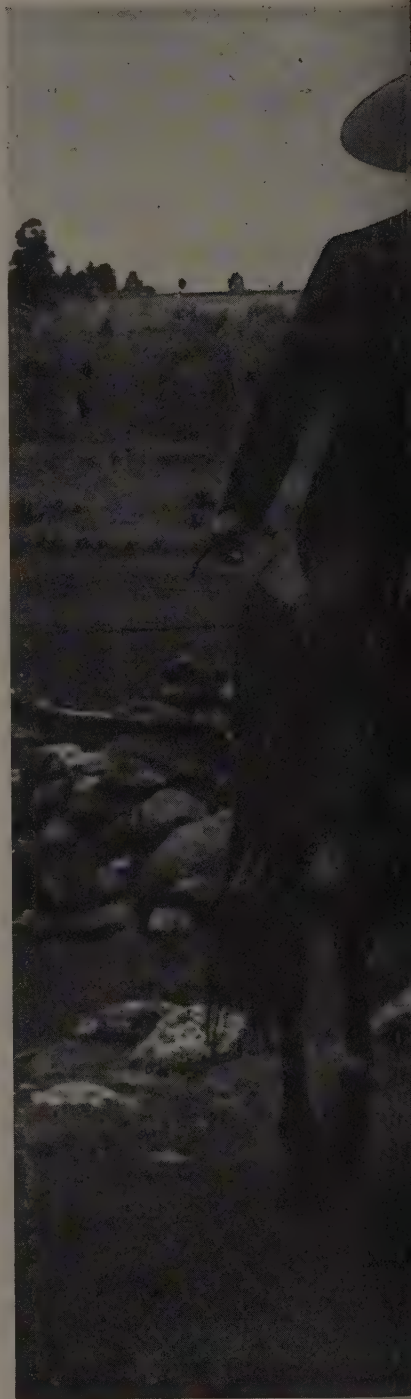
Mexican Clergy Build Church

Continued from page 19

more 1947 cars than you see at home. The religious picture is like that too. Aztec religion with idol worship, witch doctors and charms, although syncretized with Christian symbols in ancient Christian churches built four centuries ago under the Spanish monks. Medieval religious persecution and superstition with an unconcern for human values and welfare almost unbelievable to a modern. And then our own Church using penicillin and the 1940 Hymnal.

But the Episcopal Church has its contrasts too. I preached, for example, in the old Cathedral of San Jose de Gracia at a beautiful service with every pew filled with city folk not different from congregations in

CATHEDRAL OF San Jose de Gracia, built in Mexico City in 1659, has more men than women in its congregation. From here Bishop Salinas, dynamic native leader, directs work of the missionary district with its forty-two churches. Outside the cities, the growth of the Church is due to the fearless faith of such people as this Jojutla Indian mother and her child (right). Their life in the Church is rich; economic status is pitiable.



SUPERB HORSEMAN, Bishop Efrain Salinas in this mode of travel. From the burning tro find him at deceptive ease. He is Mexico's

ased on Truth and Freedom

the United States. I was quite at home except for the Spanish language and the fact that the pews held a higher proportion of men than is customary at home. But only three days before, I had stood on the shores of Lake Chapala and thought of the Sea of Gallilee as I watched our Episcopal brethren, the fishermen, beach their ancient modelled boats and hang their nets to dry. And later in the back, windowless room of an adobe hut I experienced the wierd feeling of the Roman catacombs when in darkness. except for an altar candle, the service was said in a hushed voice, the sermon preached in a whisper, and Holy Communion administered to the faithful fisherfolk, crowded to-

Continued on page 22



CENTENNIAL of the Church's work in Mexico was observed recently when Bishop Salinas dedicated cornerstone of new church at Tlalpan, where first service was held. In the State of Hidalgo cornerstone for an enlarged church at Humini, only religious center in vast farming area accessible only by foot or on horseback, was also dedicated. At San Pedro Martir (left) 500 members regularly crowd their fine church.

must cover much of his missionary district by to the mountain top cool of Hidalgo, one may shop; third bishop of the missionary district.



MIMIAPAN'S new Church of San Miguel, like others in the district, is graphic evidence of Church's steady growth.



VENDORS sell their wares under scaffolding as new church in Cuernavaca nears completion opposite city market.

Land of Contrasts---continued

gether, kneeling on a dirt floor. That service subjected the owner's house to government confiscation, and the worshippers to difficulty and even injury if discovered. But who is to deny or withhold the Lord's Presence from such faith?

Back in Mexico City I was charmed by a visit to up-to-date Hooker School, where chosen groups from the four hundred girl students put on a special program of music and dancing for my benefit. Here these lovely, bright youngsters, many of them daughters of Hooker alumnae, are assured of development into worthy, intelligent adulthood in an institution which compares with the best at home. But all is not easy. Religious instruction being forbidden in schools, the girls must make the long bus trip to the Cathedral for such classes, and for some years now the valuable Hooker property has been threatened by legal complications over Church ownership, the plight of all institutions under Mexico's anti-Church laws. Still the work goes forward, and they hope for a change resulting from the very Christian influence which has been restricted.

A bare hundred miles north, but many hours by train and horse, is the desolate, mountain-top village of Chapulaco, most of the inhab-

itants Otomie Indians, the poorest people in Mexico. Long ago they had been conquered by the Aztecs and then, after the Spaniards coming, they had fled from slavery like many other groups into the remote and barren mountains. Here in a little, newly constructed chapel, the only church for many miles around, we worshipped gloriously. The people had come on foot over the rocky hills at the call of the bell improvised from an old auto wheel rim. They sat on planks carried for the occasion and the communion service was set on the only village table, also carried a mile to make a temporary altar. But what an altar, decorated with hundreds of orchids, priceless in an American city!

After service we all walked to the banquet, like a love feast of St. Paul's days, carrying and using that same table outside a village home of unmortared rock and thatched roof. We drank *pulque*, extracted from a kind of cactus plant, because there is no water on that dry mountain except during the rainy season. And we ate exotic, hot food without benefit of knife or fork, cooked over dried cactus for lack of wood. But it was a great feast!

Not far away, but inaccessible except for hours on horseback or on foot, at Humini, another church,

the only religious center in a vast farming area, was crowded even to the adjoining schoolrooms on a Friday after the rains had begun. The people had left the fields on a weekday at the crucial ploughing season rather than miss a service which was their true bread of life. Here was dedicated the cornerstone of an enlarged building, made necessary by the growth of the congregation beyond the church and school. The school had served the area for many years but was now closed by government restrictions.

Mention at least must also be made of St. Andrew's School outside Guadalajara, an institution dating back to the last century when it was founded in Mexico City to serve as a seminary for the native Mexican Episcopal Church before it became a Missionary Diocese of the American Church in 1904. Few remember that the Mexican Church was organized in the Reformation of 1857 when former Roman priests and people appealed to the American Episcopal Church for the consecration of their first bishop.

My last and very moving service was on Whitsunday at Tlalpan, outside Mexico City, where in the same town, just one hundred years before, the first service of the Episcopal Church was celebrated in Mexico. Here was dedicated the cornerstone of a large, new church building to mark the birth of the second century of a new kind of life in that country.

TOKUJI OGAWA WAS FIRST A CHRISTIAN

"DURING the dark days of Japanese occupation in Malaya," reports the *Cathedral Courier* of Singapore, "there was a man named Tokuji Ogawa who, in spite of his uniform, was different from most of his co-nationals. While the Japanese were spitting fires of hatred toward humanity in general and the Anglo-Americans in particular, Ogawa proved himself capable of rising above that hate.

"It was largely through the labors of this good Japanese Christian that Bishop James L. Wilson of Singapore and the other clergy were allowed to function without hindrance. When Singapore was re-occupied, the Allied forces were pleasantly surprised to see that St. Andrew's Cathedral and many other churches were in a worthy condition for worship.

"Ogawa was different from the other Japanese: Why? He had been taught the way of charity: the Gospel of love . . ."

Andrew Tokuji Ogawa graduated from St. Paul's University, Tokyo, in 1929. During his student days, he became a member of the first chapter of the Brotherhood of St. Andrew, and was active in its growth and development."

Coming to the United States after

graduation from St. Paul's he attended the University of Pennsylvania, receiving his master's degree in 1932. Upon his return to Japan, he taught at St. Paul's and was an active layman of All Saint's Parish.

Then came the war, and for six years Ogawa served in the Japanese Army, going to the Manchurian-Russian border in 1941.

In letters to friends in the United States, he says of his Army service, "It was not a very pleasant experience for me . . . I had to face the constant and sometimes unbearable occasions when, as a Christian, I simply could not stand against my environment . . . But I tried to live up to the standards, even in the Army, which the Church and my schools taught me. With this faith, I rather enjoyed my service to our Lord in those nightmare years, no matter how strong the pressure was otherwise."

In 1942, Lt. Ogawa was transferred to Singapore, as Director of Religion and Education. Here he was able to be of great service to his Church. One of the English clergy in Singapore reports that Lt. Ogawa secured one priest's release from military custody, and made it possible for Bishop Wilson to visit P.O.W. camps.



CHRISTIAN Tokuji Ogawa, despite his uniform, was different from the others.

Transferred to Sumatra in 1944, Lt. Ogawa remained there as an interpreter until the surrender, when he was taken prisoner. Last year, Bishop Wilson had a special cable dispatched to every unit of the Japanese Army forces in the Southern region, trying to locate Lt. Ogawa. He was found with other P.O.W.s in Sumatra, placed on board a British steamer, and returned to Japan.

He found that his wife and three daughters, whom he had not seen for six years, were all well, and that his house had escaped being bombed. His youngest daughter, seven years old, "has just realized that I am her father," he says. "Until a few weeks

Continued on page 40



FREED from prison, one of Ogawa's first acts was to help with great outdoor service at Central Theological Seminary, Tokyo.



REBUILDING his own bombed-out parish church, All Saints', Tokyo, is one of Ogawa's most enthusiastic undertakings.

THIRTEEN PLAN CHURCH CAREERS

THIRTEEN new missionaries have recently been appointed by the National Council to serve the Church overseas: three will go to Alaska, three to Japan, four to Liberia, and three to China. The new appointees represent a wide variety of experience and vocation, but are united in their common desire to share in the Church's postwar task around the world.

Eight years ago, John J. Morrett, who is going to China, was still casting frequent surreptitious glances in his desk drawer just to make sure his brand new diploma from Ohio State University was a reality. It was the first concrete evidence on which he could build his plans for the future. His next step was the Episcopal Theological Seminary, Cambridge, Mass., where he and his parents were active members of Christ Church. He was a student at the seminary when World War II and the United States Army sent him to the Philippine Islands.

Taken prisoner by the Japanese, Mr. Morrett conducted services for interned Churchmen following the death of the Episcopal chaplain in the camp. A former internee describes the midnight candle service Mr. Morrett conducted at Christmas, 1943, as the most beautiful he ever attended.

As though privation and starvation were not enough, he escaped from a sinking ship on which he was being transferred as a prisoner of the Japanese. He managed to swim ashore and was instrumental in organizing and helping to safety others who survived.

Now, having finally completed his studies at the seminary, Mr. and Mrs. Morrett are sailing this fall for China, where he will work with the Rev. Kimber H. K. Den, at St. Matthew's Church, Nanchang.

The Rev. Robert F. Appleton, son

of the Rev. Floyd Appleton, of Flushing, N. Y., also will go to China this fall. A graduate of Yale University, Class of '42, and of the General Theological Seminary, Mr. Appleton has recently been curate at St. Peter's Church, Bronx, New York. In China he will work with the Rev. Robert E. Wood, at St. Michael's, Wuchang, while he is studying the Chinese language.

Active membership in the Cathedral of St. Luke, Ancon, Canal Zone, helped Miss Guy Nelle McGouirk of Austell, Ga., to decide that she would like to work for the Church overseas. She will be laboratory technician at St. James' Hospital, Anking, China (FORTH, March, page 24).

Having studied at the University of Georgia as well as at the laboratory of the City Health Department, Atlanta, Miss McGouirk served for three years with U. S. Veterans Hospital No. 48. She then worked at the Gorgas Hospital in Ancon, before entering St. Faith's House, New York City (FORTH July-August, page 18), in preparation for her new duties.

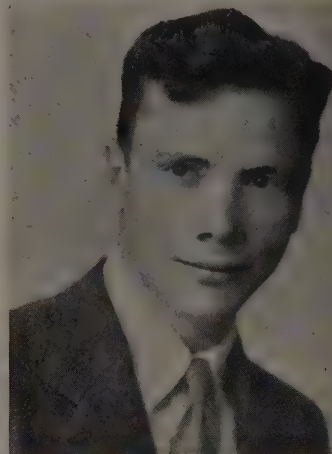
"There are several fields open that are particularly suited to women," said former Dean of Barnard College, Virginia C. Gildersleeve (FORTH, May, 1945, page 24) in addressing a new class. Stressing particularly the opportunities for service in nursing and teaching, she continued, "Teaching is a job especially gratifying to women who would like to have some influence in their community. . . . I hope some graduates will be interested in teaching in American colleges in China, Japan, and the Near East."

There are graduates of many American schools who are going overseas to teach. Many of them to teach in Church schools and colleges:

Mary Edith Collett, daughter of the late Rev. Charles H. Collett, and a 1944 graduate of Simmons College,



PRISONER John J. Morrett



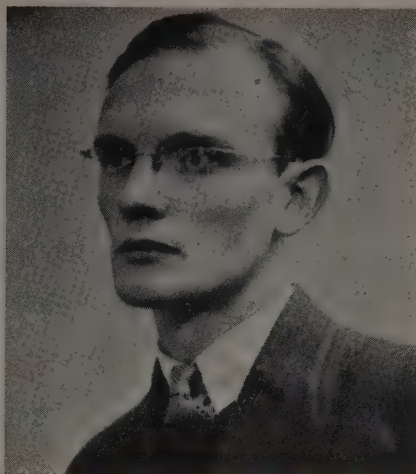
SCIENCE TEACHER Henry W. Prior



NURSE Lois W. Wendt



TECHNICIAN Guy Nelle McGouirk



DOCTOR Aage Julius Christensen



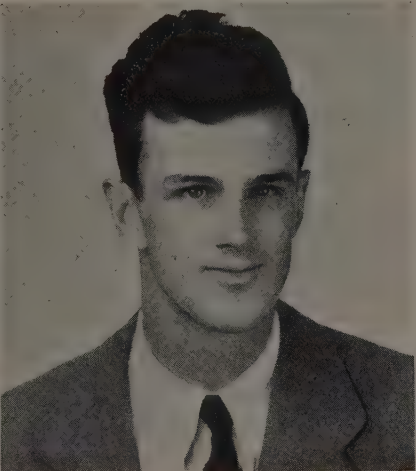
THEOLOGIAN, the Rev. E. D. Richards



LEATHERNECK, the Rev. John J. Lloyd



MINER, the Rev. J. K. Watkins



TEACHER, the Rev. R. A. Merritt

Boston, and St. Margaret's House, Berkeley, Calif., will have charge of Julia C. Emery Hall, a school for girls at Bromley, Liberia, and will help with religious education throughout the missionary district.

Gertrude Esther Hoffman, R.N., a communicant of Christ Church Cathedral, New Orleans, La., is already at work at St. Timothy's Hospital, Cape Mount, Liberia. Miss Hoffman, a graduate of Charity Hospital School of Nursing, New Orleans, will be an important addition to the hospital staff as most of her experience has been in surgical nursing.

St. Timothy's Hospital also has a new physician in charge, Aage Julius Christensen, of Amtssygehuset, Holstebro, Denmark. Dr. Christensen received his medical certificate from the University of Copenhagen in 1943. As a student he was active in the work of the Boy Scouts, and in the Christian Union for Young Men. He has looked forward to work in the mission field for some years, and Mrs. Christensen, a graduate nurse, shares his enthusiasm.

"Through the years I have watched the Lenten offering boxes and the contributions on the red side of the offering envelope," says Henry W. Prior of Jacksonville, Fla., who will teach science in the Episcopal High School, Cape Mount, Liberia. "The thought has often come to me that I would like to see the results of the contributions. Active service in the mission field provides a chance to see these results."

Mr. Prior is the grandson of a clergyman who worked among the Sioux Indians in his early ministry, and nephew of another priest of the Church. He is a graduate of the University of the South, and during the past year has been a high school teacher in Jacksonville, Fla.

Pauline E. Watts, a member of St. Paul's Church, Newburyport, Mass., is turning from personnel work in a war boom radio and electronics industry to the care of thirty-five Alaskan children. She will be assistant housemother at St. Mark's Mission, Nenana. She is particularly well-qualified, being a graduate of Boston University, sometime president of the Newburyport Teachers Association, and for nine years a teacher in Massachusetts high schools.

Continued on page 32

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READ A BOOK



Suggested by the Rt. Rev. Norman B. Nash,
D.D., Bishop of Massachusetts

THE readers of FORTH know of
Francis Cho Min Wei as the heroic
and devoted President of Hua
Chung University, (November 1945,
page 13) and they have been told of
the strenuous trek of that institution
when its members went on foot from
central to west China during the
war, in order to avoid the Japanese
invaders.

In *The Spirit of Chinese Culture*,
(New York, Scribners, \$2.75), how-
ever, one meets Dr. Wei as the
scholar-historian, who leads his
readers over three thousand years
of the development of Chinese cul-
ture, in a masterly survey of the
religious and moral factors in the
history of that great country.

He first makes clear his own posi-
tion as a loyal Christian, who be-
cause of his faith in Christ is
dissatisfied with the pure relativity
of Troeltsch and with the eclecticism
of Hocking, and maintains that
Christianity reveals truth from God
which not merely justifies but neces-
sitates the preaching of the Gospel
to China. For all the truth con-
tained in Confucianism, Buddhism,
and Taoism, China lacks what
Christianity offers to its people, as
to every other on the globe: the
revelation of God in Christ.

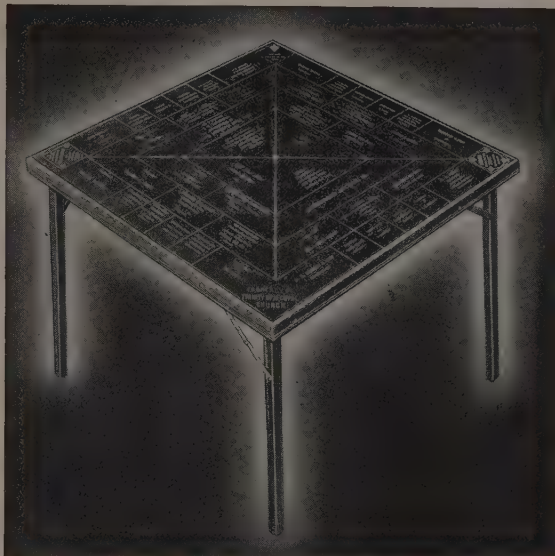
After a very brief survey of the
history of the Christian missionary
movement in China, pointing out
how small an influence Christianity
exercises there today, Dr. Wei in-
sists that "the Chinese culture must
be utilized as a medium for the
presentation of the Christian re-
ligion to the Chinese, that Christian
teachings must be put, at the in-
itial stage at least, in terms of Chi-

Continued on page 28

FORTH—September, 1947

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Name on request

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Read A Book---cont.

nese thought-forms and according to the Chinese philosophical, religious, artistic and social genius."

Two chapters are given to Confucianism as the center of Chinese culture, with its lofty individual and social morality, its optimistic philosophy and its inadequate religious teaching. This last defect was partially made good by Chinese Buddhism, whose varieties are succinctly described; the less philosophical schools have had the widest adherence because of the practical Chinese outlook and the quest for religious rather than philosophical satisfaction. Dr. Wei makes clear that Buddhism has supplemented, not replaced Confucianism.

The same is true of Taoism, by far the most popular religion in China despite the serious defects which Dr. Wei emphasizes, but things have been held in check by Confucian influence, which has stabilized Chinese religion as "a practical and social affair." "Chinese culture is fundamentally humanistic."

In his final chapter, Dr. Wei undertakes the interpretation of Christianity in terms of Chinese culture. Noting that like Buddhism Christianity is presented in many forms to China, he insists that "it is denominationalism rather than denominations that has been a hindrance to the Christian enterprise in China." "The Chinese may find certain forms congenial to their spirit even though we do not happen to approve them ourselves." "What the future will bring according to the spiritual genius of the people is entirely unpredictable."

As an adaptation of Christian life to the Chinese community and cul-

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in a letter to *The New York Times* says of HUMAN DESTINY: "This great book will give strength to all men of good-will, both Christians and non-Christians; it should be required study in all our universities and colleges. . . . With magnificent grasp and vision, Dr. du Noüy shows that the highest teaching of science today—the most complete recognition of the majestic, cosmic evolutionary process both in the material universe and in man—is in full harmony with the truth which the Christian Revelation proclaims."

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Read A Book---cont.

ture, Dr. Wei advocates The Four-center Church:

1. The local parish or Church cell, a small and intimate group conducting worship and social activity, at first without a building or a paid ministry;

2. The interdenominational center of Christian social service to the non-Christian community;

3. The interdenominational center of learning and Christian thinking, the college or university, where the intellectual life of Chinese Christianity is centered, and a Christian literature to stand beside the Confucian and Buddhist literature must be created;

4. The pilgrimage-center, a place of beauty for religious recreation and retreat. Here rather than in great urban churches will be the Chinese equivalent of the cathedral; it will be denominational, but by open communion should serve Christians of all denominations.

This four-fold plan will no doubt be subjected to vigorous criticism among Chinese Christians and foreign missionaries, but also, it is to be hoped, will be tested by experiment as well as argument.

Finally, Dr. Wei suggests ways in which the Christian doctrines of creation, divine grace, God's guidance of man's history, the Atonement, the Incarnation, and the Holy Spirit may be presented to the Chinese in congenial form.

Except for a few passages dealing with Chinese philosophy the lay reader will find the entire book easily readable, and it is indispensable for all who would understand the Christian task and opportunity in China.

Some New Books

Churches of Old New England by George Francis Marlowe with photographs by Samuel Chamberlain. (New York, Macmillan. \$3.75)

Doctor Johnson's Prayers edited with an introduction by Ellen Trueblood. (New York, Harpers. \$1.50)

Cross on the Range Missionary in Wyoming by Samuel E. West. (Philadelphia: The Church Historical Society. \$1.50)

The Church and Humanity 1939-1946 by G. K. A. Bell, Bishop of Chichester. (New York, Longmans, Green. \$2.75)

Christianity Today, A Survey of the State of the Churches edited by Henry Smith Leiper. (New York, Morehouse-Gorham. \$5)

FORTH—September, 1947

For All Who Served

An Invitation to Your Parish to Help Create in the Nation's Capital the

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WASHINGTON CATHEDRAL INVITES YOU TO COMMEMORATE YOUR VALIANT MEN AND WOMEN WHO SERVED IN THE NATION'S ARMED FORCES IN TIMES OF WAR BY ENSHRINING THEIR NAMES AND SERVICE RECORDS IN THE NATIONAL ROLL OF HONOR.



Architect's Sketch of the Patriots' Transept

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Here, surrounded by symbols of Christian faith and hope, in peace and beauty, the National Roll of Honor will permanently record our nationwide tribute of honor and gratitude for their loyalty, patriotism, and sacrifice. The privilege of submitting names is open to all. The only requirement is that the enrollment be signed by the veteran or some member of his or her family.

For full information and enrollment forms write to the National War Memorial Committee, Washington Cathedral

YOUR CATHEDRAL IN THE NATION'S CAPITAL

Washington Cathedral

MOUNT SAINT ALBAN

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Students Get Up Early

Continued from page 15

student choir that has become one of the finest choral groups in the State.

Then, there is lay reading for a group of boys who read Evening Prayer each week in St. Andrew's and other neighboring churches; there is serving at the altar for fifteen or twenty others; there are nine student committees for foreign relief drives, for campus social action projects; for student canvassing there is the Canterbury Cabinet or student vestry which directs the life of the student parish; there is even a paint crew that is called in from time to time to do over a room. In all these activities the aim is to help college youth learn their religion by doing as well as by studying and thinking in the classroom or over the teacups.

In many ways the University of Michigan, with the opportunity it presents to the Church, is typical of the situation that is found in most of the great State universities scattered

across the continent. Here are nearly twenty thousand students, young leaders of tomorrow, preparing for their life work in an institution which because of its public character dares not make religion an integral place in its official life.

At Michigan there is no university chapel, no official chaplain, no department of religion offering courses where one can learn about the great religious traditions of the world. It remains, therefore, for the various Churches, standing on the fringe of the campus, to present the Christian faith to the student. And insofar as the Churches fail, the non-religious atmosphere of the campus becomes, in effect, an anti-religious atmosphere.

For many years St. Andrew's Church in Ann Arbor carried on the Episcopal ministry at Michigan through the work of various curates and with financial help from the Harris Endowment Fund. But with the ending of the war, and the avalanche of new students into the university, the task became too big for

one parish. Accordingly, the Episcopal Student Foundation, which now directs the work, was organized. With heavy financial backing from the Church Society for College Work as well as from the Diocese of Michigan, a board of trustees was formed, composed of the bishops and certain clergy and lay representatives from each of the three dioceses in the State. That board, headed by the Rt. Rev. Lewis B. Whittemore, Bishop of Western Michigan, in turn employed a chaplain and a counselor for women students who now spend full time ministering to students.

The worship program of the Foundation is closely coordinated with the local parish. Students worship with townspeople in St. Andrew's Church. But because more than one-half the morning congregation, which numbers more than 400, are college students, the Chaplain is invited to share the pulpit once or twice each month by the Rector. Each Sunday evening, Choral Evening Prayer is sung with students composing nearly the entire congregation. The student choir leads in the music, student lay readers read the office and lessons, and the Chaplain preaches short sermons on basic Christian teaching.

The group activities of the Foundation are centered across the street from the church in a recently acquired house, the Episcopal Student Center. Here Canterbury Club, sixty to ninety strong, gathers each Sunday night for a supper and religious discussion led by the Chaplain or by some faculty member or other guest speaker. Here, also, gather forty or fifty students on Wednesday mornings for a breakfast which follows the mid-week Holy Communion. On Thursday nights, a non-credit Seminar in Christian Doctrine is conducted by the Chaplain with faculty members as well as students on hand. On Friday afternoons the weekly Open House attracts fifty or more students who come in for relaxation and fellowship after a hard week of classes.

In addition to these regular events there are frequent gatherings of married students, of special interest groups, of committees, which not only help to make the Center "a

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Continued on page 31

SHANGHAI BIRTHDAY

Students Get Up Early

Continued from page 30



THIRTY American and Chinese doctors recently helped Dr. A. W. Tucker, of Shanghai, celebrate his sixty-fourth birthday in recognition of his almost forty-two years of service to China. Since 1906 Dr. Tucker has been identified with St. Luke's and St. Elizabeth's Hospitals, Shanghai, as chief surgeon. He has not only helped many thousands of patients, but as Professor of Surgery at the Medical School of St. John's University, he has had a large part in training hundreds of Chinese doctors.

Religion More Important

THE growing importance of religion in many lives is indicated by a recent Iowa Poll, showing that fifty-two per cent of Iowans interviewed feel that religious ideas now have a more important place in their lives than before the war. Sixty-two per cent consider the foreign missionary work of the Churches more important today than before the war.

The Poll, conducted by the *Des Moines Register and Tribune*, covered a representative cross section of the adult population of Iowa.

About eight out of ten of Iowans polled say they are members of some church in their communities. Church attendance falls off compared to membership, with forty-nine per cent attending church regularly. About two-thirds of those who count themselves church members joined their particular churches because relatives and friends belonged.

home away from home" for many of the 1,500 Episcopal students on campus, but which also help to make it a power station for Christianity in a community where materialistic and humanistic philosophies of life loom large.

The Women's Counsellor, Maxine Westphal, makes her home on the second floor of the Center so that the services of the Foundation can be available day or night.

The major portions of both the Chaplain's and the Counsellor's time are consumed in personal counselling. Students come into the offices at the Center to talk over difficulties, religious, academic, matrimonial, financial, emotional. Other students are visited in the infirmary or are called upon in their dormitories. Many contacts with students who are not Churchmen eventually lead to confirmation as was the case with eighteen such students this past semester.

Weekend conferences represent another major emphasis. Several were held during the past year. The Holiday House conference in May was typical. Forty-one students left Friday afternoon to spend Saturday and Sunday at this conference center on nearby Pine Lake. There the Rev. J. Clemens Kolb (see page 8) led a series of four lecture-discussions on God, Christ, the Church, and Immortality. The effect of one such conference can often be far more meaningful than a whole semester of Sunday night meetings.

The work at Michigan is now in high gear. With the new Student Center, with an increased budget, the Church is better equipped than it has been for years to present Christ to a generation that is looking for a faith by which to live.

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Religious Book Club Selection for August

CHRISTIANITY TODAY

*On-the-Scene Reports from Religious Leaders and Writers in
Forty-Two Nations*

Edited by HENRY SMITH LEIPER

Continental Europe

The British Commonwealth

The Orthodox East

The Far East

The Americas

Africa

Ecumenical Christianity

What is the present state of Christianity in the world?
How has Christianity emerged from the war in these countries?
What is happening in the publication of Christian Literature,
distribution of the Bible, development of missionary work, and
rebuilding of youth work?

Foreword by the Archbishop of Canterbury

472 Pages—\$5.00

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New York City

Thirteen Plan Careers

Continued from page 25

Another New Englander, Lois W. Wendt, R.N., a member of St. Andrew's Church, Meriden, Conn., also will go to Alaska. She will join the nursing staff of the Hudson Stuck Memorial Hospital, Fort Yukon. Miss Wendt is a graduate of the Meriden Hospital School of Nursing, and has served on its staff since the completion of her course in 1946.

Her special training with the Public Health and Visiting Nurses' Association will be of great value in her work in Alaska.

Education, health, and finally the ministry are represented by Alaska's new appointees. The Rev. John Kenneth Watkins, former rector of St. John's, East Mauch Chunk, Pa., has begun his ministry at Ketchikan, where he has charge of St. John's Church and of St. Elizabeth's Mission.

Mr. Watkins, a Pennsylvanian, was confirmed at Trinity Church, Lansford. After studying engineering at Rensselaer Polytechnic Institute, Troy, N. Y., and at the Panther Valley Mining Institution, he worked as a miner for five years before entering Berkeley Divinity School in 1939.

His ministry has included a period as canon of All Saints' Cathedral, Albany, N. Y., and rectorship at Burnt Hills—Round Lake, N. Y. While in the latter post he opened a chain of missions, developing them into well-established centers of the Church's work. In 1943 he went to East Mauch Chunk, Pa., which he left a parish of influence, free of debt, with a fine property.

Two of the three missionaries going to Japan have lived there before.

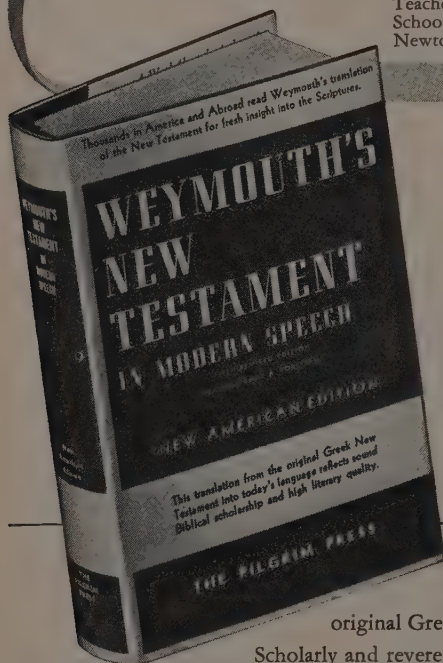
Former Leatherneck, the Rev. John Janney Lloyd, now a senior at Virginia Theological School, was born in Japan. Son of the Rev. and Mrs. J. Hubbard Lloyd who served in the Diocese of Kyoto for twenty years, he spent the first fifteen years of his life in Japan before coming to the United States. During the recent war he served for three and a half years as a lieutenant in the Marines, and returned to Japan for five months during the Occupation. He will work with young people in the Diocese of Kyoto.

After his graduation from Amherst College, the Rev. Richard A. Merritt was for four years a college English teacher in Japan. On his return home he entered Union Theological Seminary, graduating in 1944. At the present an assistant at St. John's Church, Williamstown, Mass., Mr. Merritt will return to Japan in the early future where he will teach at St. Paul's University, Tokyo.

Teaching at Central Theological Seminary, Tokyo, will be undertaken by the Rev. Earnest D. Richards, at the present a graduate student at the Yale Divinity School. Mr. Richards grew up in Littleton, Colo., and has degrees from the University of Denver and Berkeley Divinity School. His ministry has carried him to Colorado Springs, to Evanston, Ill., and to Japan.

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November 9-December 7

FORTH—September, 1947

EDUCATION HEAD



THE REV. JOHN HEUSS D.D., has been appointed Director of the Department of Christian Education of National Council.

Mr. Heuss has been rector of St. Mark's Church, Evanston, since 1937 and a member of the National Council since 1943.

He has been a member of the Council's Department of Promotion and chairman of the Division of College Work. He also has served as chaplain of Episcopal students at Northwestern University and on several Chicago diocesan and community boards, such as Church Mission of Help, Youth, and Family Welfare.

Born in Hastings-on-Hudson, N. Y., Mr. Heuss is a graduate of St. Stephen's (now Bard) College Annondale, N. Y., later studying at the Universities of Cologne, Frankfurt, and Berlin. In 1937 he received a master's degree from Seabury-Western Seminary in Evanston. He was ordained to the diaconate in 1931 and to the priesthood the following year. In 1935 he married Elizabeth Beck, and they have three children, two boys and a girl.

Missouri College Town

Continued from page 11

lytes; the girls serve on the altar guild. College and university students assist in carrying out Friday night Teen Town programs for the younger people of Columbia, and conduct Church school classes.

The practice of Lenten sacrifices this year was given meaning by the resulting student contributions to the local Negro Nursery School and the World Student Service Fund as cigarettes and desserts faded into forty-day oblivion.

The parish house is also a counselling center for both Miss King and the rector. The Rev. Roger W. Blanchard sees from forty to fifty students each week in personal conferences; Miss King is always available there for individual talks or as a welcome addition to group chatter.

Columbia is a small town, more than an hundred miles in any direc-

tion from a large city. By its very nature, as well as by the limited budgets under which many students, especially veterans, live, education would have fewer pleasant side lights without Calvary's friendly, welcoming homelike atmosphere of study and camaraderie. By its own example, it shows that the Church can play a vital role in an active world.



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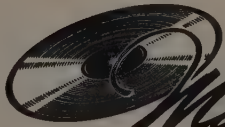
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O Jesus, Thou Art
Standing
B I Love to Tell the
Story |
| B Love Divine
Lord, Speak to Me
Master, No Offering
Costly and Sweet | Come, My Soul,
Thou Must Be
Waking | How Sweet the
Name of Jesus
Sounds |
| 5072A My Faith Looks Up
to Thee
Blest Be the Tie
That Binds
I Need Thee Every
Hour | 5078A Nearer My God to
Thee
Take My Life and
Let It Be
B Brightest and Best
Ride On in Majesty | 5097A What a Friend We
Have in Jesus
Through the Night
of Doubt and Sor-
row |
| B Come Ye Disconso-
late
Begin My Tongue
Some Heavenly
Theme | 5087A Praise God From
Whom All Bless-
ings Flow
Prayer of Thanks-
giving
Softly Now the
Light of Day | B Dear Lord and Fa-
ther of Mankind
Peace, Perfect Peace |
| 5073A Lead Kindly Light
Where Cross the
Crowded Ways of
Life
Lord, Dismiss Us
With Thy Blessing | B Come, Ye Thankful
People, Come
Crown Him With
Many Crowns | 5102A From Greenland's
Icy Mountain
I Love Thy King-
dom, Lord |
| B A Charge to Keep I
Have
All Glory Laud and
Honor | 5095A Jesus Calls Us
I Heard the Voice of
Jesus Say
B Guide Me, O Thou
Great Jehovah
Lead Us Heavenly
Father | B God Be With You
"Till We Meet
Again"
Under His Wings |
| 5074A Jesus, Savior, Pilot
Me
A Mighty Fortress
Is Our God
B Awake My Soul
Beneath the Cross
of Jesus | | 5103A God of Our Fathers
Hail the Day That
Sees Him Rise
B I Am Thine O Lord
I Think When I
Read That Sweet
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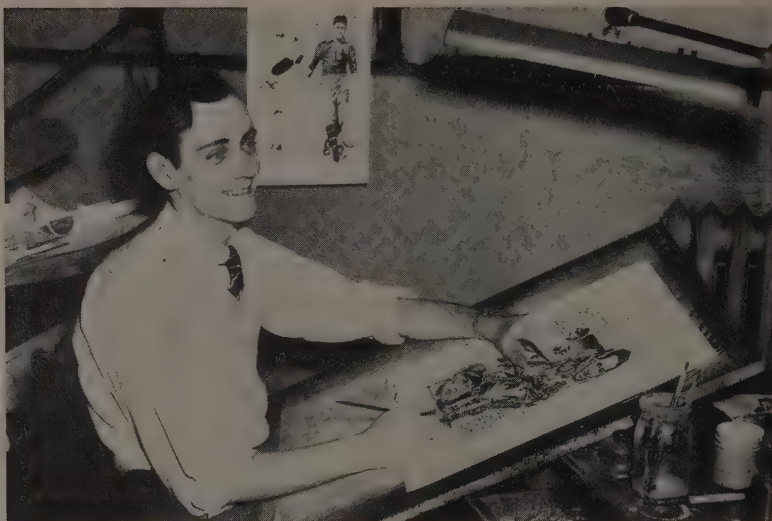
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CHURCHMEN in the NEWS



ROBERT GRAMS, eighteen-year-old Churchman of Grace Church, Brunswick, Md.; is sports cartoonist for Baltimore's "News-Post" and "Sunday American." A member of the Order of St. Vincent, Bob serves at Sunday services, teaches Church school class. When Bob was seven, his father was injured in a railroad mishap. Bob turned to drawing for amusement, decided to become a cartoonist. Letters to Willard Mullin, well-known sports cartoonist, led to a visit to New York, shepherded by Mullin and Al Vermeer, of NEA Service. Upon graduating from high school at sixteen, Bob secured an interview with the News-Post, through efforts of local businessmen. He was hired on the spot; his first cartoon was published a week later. "Two years have not softened the wallop of seeing my work in print," says Bob. He enjoys participating in sports he draws, hopes some day to have his cartoons nationally syndicated. Bob's rector, the Rev. W. Josselyn Reed, describes him as a faithful young Churchman, who takes a definite interest in his Church and works for it. Baltimore News-Post Photo

THE HON. JOSEPH C. GREW, former Ambassador to Japan (FORTH October, 1942, p. 9), has been elected president of the Washington Cathedral Association. . . . **EDWARD ALBERT HEFFNER, M.D.**, was ordained deacon in St. Philip's Church, Belen, N. M., in May. He is continuing his

medical practice while serving as assistant at St. Philip's. . . . Also ordained to the diaconate in New Orleans, La., was **HARVEY LEE MARCOUX**, Professor of English at Tulane University. . . . The Rev. **JAMES W. TEMPLE**, who has been principal of

Continued on page 37

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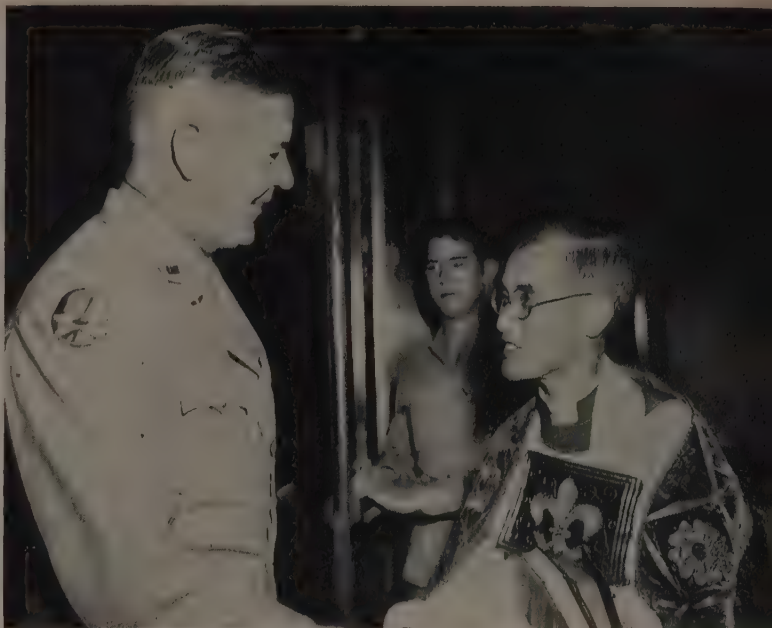
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JAPANESE BISHOP CONFIRMS AMERICANS



FIRST CONFIRMATION in Tokyo since V-J Day was administered by Japan's Presiding Bishop, Todomu Sugai (FORTH March, Page 18), in the chapel of the U. S. 49th General Hospital, formerly the Church's St. Luke's International Medical Center. Group presented by Major Arthur V. Muray, the hospital's chaplain, included Lt. Col. James Hillary King (left) of Honolulu, and four others. In the hospital's beautiful chapel, a large congregation of Australians, English, New Zealanders, Canadians, Japanese, and Americans gathered for the service. Participants in the service included the Rev. Kenneth A. Viall, S.S.J.E., American liaison officer of the Church in Japan, Chaplain William Chase, and the heroic wartime chaplain of St. Luke's, the Rev. Peter S. Takeda. U. S. Signal Corps Photo.

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FOR BEST SERMONS

A nationwide preaching program and sermon contest is scheduled by Spiritual Mobilization, Inc., to be held on Columbus Day, October 12. It is planned that 25,000 pastors will preach that Sunday morning on "Perils to Freedom" and manuscripts submitted prior to that date may qualify for prizes totaling \$5,000.

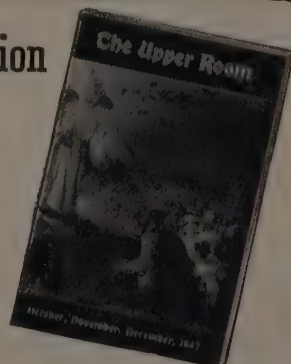
The judges committee is composed of Dr. Edgar J. Goodspeed, Dr. Robert Sproul, and Dr. Alfred Noyes. These men will determine the winning sermons.

Spiritual Mobilization is a Crusade being expanded by 11,000 ministers of churches who believe Freedom is in peril in America and in the world, and who feel it the bounden duty of followers of Jesus to champion it against communism, fascism, or any statism.

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Churchmen---continued

the Gaudet Normal and Industrial School, New Orleans, La., is retiring. He will, however, be Chaplain of Gaudet and rector of St. Luke's Church, New Orleans. . . . The Rev. JAMES W. McCLAIN (FORTH SEPT., 1944, p. 26), who used to be radio's Dr. I. Q., is now rector of St. John's Church, Eastland, Texas. . . . FRANK WOOD MOORE, of Auburn, N. Y., member of the National Council from 1939 to 1946 and former professor at Auburn Theological Seminary, died recently after a brief illness. . . . The Rev. PHILIP D. LOCKE, who has ministered for twenty-three years in the Dominican Republic, has been transferred to Haiti where his rich background of experience will be an important contribution to his work with students at the seminary in Port-au-Prince. . . . Suffragan Bishop ROBERT F. WILNER of the Philippine Islands is the Church's representative on a newly-organized Philippine Central Committee of Church World Service, Inc. . . . ELIZABETH A. RHEA, daughter of the Rt. Rev. Frank A. Rhea of Idaho, who for the past year has been with the Division of Domestic Missions of the National Council, recently was appointed assistant secretary in the Division and will be primarily responsible for educational and promotional phases of the program for rural work. . . . J. G. MATTHEW, secretary of the Jerusalem and the East Mission, died recently in London. . . . The committee to assist the Presiding Bishop in the selection of the next Presiding Bishop's Book for Lent includes FREDERICK A. POTTLE, professor of English at Yale, the Rev. WALTER RUSSELL BOWIE, and the Rev. H. E. W. FOSBROKE, retired dean of General Theological Seminary, chairman. . . .

CHURCH PREFERENCES OF U.S. GOVERNORS

PROTESTANT 18
 CATHOLIC 10
 JEWISH 9
 MUSLIM 4
 HINDU 4
 OTHER 1

CONFIDENTIAL (1901-1909), 4
 UNIDENTIFIED (1910-1919), 1
 LATTER DAY SAINTS, 1
 UNKNOWN (1920-1929), 1
 UNKNOWN (1930-1939), 1

KENNETH C. ROYALL, North Carolina Churchman (FORTH May, 1946, page 24), has succeeded Robert P. Patterson as Secretary of War . . . CHARLES P. TAFT (FORTH January, page 22), President of the Federal Council of Churches and son of the twenty-seventh President of the United States, was the subject of an extensive biographical study in the August FORTUNE. Entitled Charlie Taft's Big Chance, the article emphasizes that as the first lay leader of the Federal Council of Churches his task is to help business and labor find specific Christian answers to morally hard problems. . . . The Rt. Rev. ELWOOD L. HAINES of Iowa, and formerly a missionary in Liberia, has promised FORTH an article on the centennial celebration of the founding of the Republic of Liberia at which he represented the Episcopal Church. . . . JAMES H. HOGAN of James Powell and Sons, Ltd., English stained glassmakers, represented in the United States by J. M. Hall, Inc., is spending a month (September 14 to October 14) in New York at the Barbizon Plaza. . . . JOHN WILSON WOOD, D.D., died August 7 in St. Luke's Hospital, New York, at the age of eighty-one. . . . The Rev. EDGAR R. NEFF, Field Officer, has resigned to become rector of Christ Church, Little Rock, Ark.

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Stronghold of Faith

Continued from page 9

are students who need help as individuals. Faculty members are no Olympians with all knowledge and all power; they are human, too, and quite often as eager to have their faith strengthened as the students.

Finally, there is the matter of curriculum. Some time ago a course was put into the curriculum on the subject of religion. It is called religious orientation. It was established to help the student know why we believe in God and in immortality, and what we mean by the inspiration of the Bible, the value of the Church, the meaning of sin, and the efficacy of prayer. So my work is a teaching as well as a pastoral and preaching ministry.

That is only a beginning. There is a committee of faculty members, including myself, working on this problem right now, considering the ways in which religion can be so presented to students in the classroom as to commend it to them as a

necessary part of equipment for life.

Some people think of universities as the strongholds of ungodliness. I don't think so. I think the time is coming when we will look at our universities as we did some generations ago, as not only the strongholds of learning but as the strongholds of faith.

LSU Student Center

Continued from page 13

in the land. It became the home and the working kit of a chaplain called to occupy that place.

Fifteen years later the Diocese of Louisiana, encouraged by what had been accomplished, was again drawing up its battle line for another and more vigorous push into college work. A Victory Fund Campaign was on foot which, when it succeeded by reaching an impressive total of more than \$250,000, gave a resounding endorsement to Malcolm Lockhart's plan of making the diocese responsible and of sending a minister to lose himself in the confused detail of the modern university.

The building of additional student centers at other large Louisiana colleges thus made possible by the Victory Fund Campaign is at present marking time because of building conditions. But land has been secured and architects have been busy. Eventually there will be other fine Episcopal student centers.

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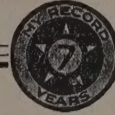
LET US PRAY

¶ *For the young men and young women in our colleges and universities:* that they may so use their privileges that their lives may be enriched; that, whatever their future callings, they may be prepared, in gratitude and loyalty, to serve the country to which they owe the abundant opportunities of freedom; that their search for truth may lead them to a deeper knowledge of God; and that through His grace they may find in Christ their Master and Saviour.

¶ *For Missionaries Newly Appointed*

O GOD, the strength of all those who put their trust in thee, send thy blessing upon thy servants newly appointed as missionaries. Fill their hearts with a courage which never falters, a patience which never wearies, and a love which never fails. Give them the constant vision of thy glorious Kingdom, and make them ever mindful of the promise of thy dear Son: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." All this we ask through the same Jesus Christ our Lord. *Amen.*

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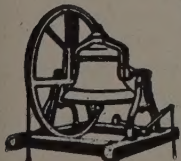
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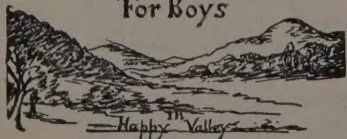
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Tokuji Ogawa

Continued from page 23

ago she thought I was only her uncle or something, knowing, or rather remembering, nothing of me."

He arrived in Tokyo just in time to help fellow members of the Brotherhood of St. Andrew build the great temporary altar on the site of destroyed Central Theological College, and to take part in a service.

Now teaching again at St. Paul's, he says that football in Japan is in full swing again. SCAP has ordered the Japanese Government to teach touch football at middle schools, "so that they can understand democracy through the games." College teams are playing regular football, but no individual college has any equipment. The league has about thirty sets of uniforms, which the colleges in turn borrow for practice and play.

All Saints' Chapel, at St. Paul's, Mr. Ogawa describes as very active now. He is one of five professors working with the chaplains.

He now is trying to rebuild his own parish church, All Saints', Tokyo, which was destroyed by the bombing. "By nailing old wooden boards together on the spot where once stood the lovely church built for us by America," he writes, "I hope soon to provide a place where another altar can be opened, where men may kneel and worship God."

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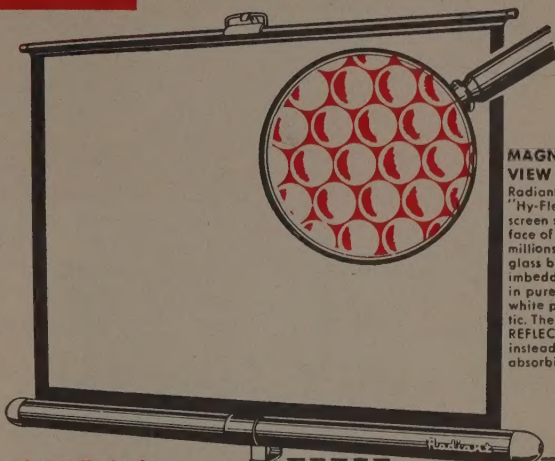
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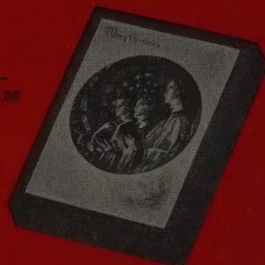
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